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### AMERICAN IMPERIALIST SLANDER OF SOCIALIST NATIONS

(This is an article by Dr. T. C. Chao in Tien Feng for August 17, 1959)

Early in July the American Senate and House of Representatives passed a resolution authorizing the President to declare the third week in July as "Captive Countries Week". From now on the American President is to continue issuing such a proclamation every year, until "every captive nation in the world has regained its freedom and independence." This resolution, which makes lies for truth, hypocrisy for piety, and wild speculations for sober fact, shows clearly the spirit of helpless fear with which American imperialism looks upon the strong Socialist camp. This resolution falsely and perversely lists Poland, Czechoslovakia and the Chinese People's Republic, along with the Chinese territory of Tibet and various federated republics of the Soviet Union, as captive nations. American imperialism has long shuddered with fear before the massive fact of the Socialist nations, and thus it desperately tries to brand as captive peoples the nation that is a pioneer in earth and solar satellites and in intercontinental missiles, and the nation that has been making such rapid progress in the "Great Leap Forward". And now as a last resort, American imperialism has proclaimed a Captive Nations Week in its attempt to maintain and strengthen the cold war spirit that was in process of dying away. They wildly imagine that they can destroy the unity of the Socialist nations, and find an opening for subversive activities.

Every man and woman in the Socialist countries may well ask Eisenhower and Nixon, In what respect can we be called captive? When Nixon was in Moscow, Krushchev pointed to two Soviet youths and said, "Look at these brave fellows. Are they slaves? What is this captive nations week which you people in America are observing? Where are the captives?" Again when the two of them were by the riverside, looking at the people basking in the sun, Krushchev said to Nixon, "Look, those are the people that your American resolution calls Communist slaves. Do they look like slaves?" On July 25, when Nixon visited the Soviet industrial exhibit, the Soviet people put the same question to him, saying, "How can we be called slaves? Can slaves accomplish the things which you see here?" And we Chinese can ask the same question. We Chinese people have called upon the high mountains to lower their heads and the flood waters to recede, saying, "In heaven above there is no Jade Emperor, on the earth beneath there is no Dragon King; I am the Jade Emperor, and I am the Dragon King. You high mountains, open a road, for I am coming."

In what respect are we like captive people? On April 18 of this year, Premier Chou in the Second People's Congress, in his report on the state of the nation, said that the American imperialists charge us with "carrying on slave labor. Strange, that workers and farmers willingly engaging in labor for the sake of their own prosperity should be called slave labor, while wage-slaves serving their capitalist masters under fear of starvation should be called free labor. Why is this so-called free labor of the West so filled with sorrow and trouble, while the so-called cap-

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tive laborers of socialism are filled with joy and hope?" Truly, how can these happy and hopeful people be called captives? Can the American Congress that called for a Captive Nations Week answer this question? Can President Eisenhower or Vice-President Nixon answer it? Or will they all, like Nixon in Moscow, shrug it off with no answer?

The American leaders cannot face facts, they can only dodge around, causing their country to lose face and prestige. By a happy coincidence, just as America was celebrating its so-called Captive Nations Week, a former officer of their Air Force School was publishing a statement in the Moscow papers Pravda and Izvestia. He had brought his wife and three children from America to Russia, and wished to work there and become a Soviet citizen. In his statement he said, "The chief reason why I am doing this, is that under the capitalist system I feel that there is no hope for progress for me and my family. . . . In America freedom is limited, carefully controlled by the Rockefeller and Morgan financial interests. The only true freedom is in the Socialist world." These words are very plain, and both history and truth proclaim them to be trustworthy. True freedom in the Socialist world, and a freedom limited by the Rockefellers and the Morgans in America. It is the people of that country that observed the so-called Captive Nations Week who are the real slaves. But it is their customary strategy for the thief to call "Stop thief."

On July 29 the People's Daily published an article by Ch'en Yu-wei on "The True Face of the Slanderers." In it he pointed out that America is the country most torn by racial divisions and oppressed by capitalist control, and that nearly twenty million colored people in America are powerless in the grip of a humiliating servitude, while most of the industrial workers are only wage-slaves suffering under capitalist oppression. American imperialism does not blush to enslave its own people, and thinks at the same time to push around the peoples of other countries, making them subservient to its own policy.

According to the International News Service, Eisenhower himself took part on July 26 in one of the activities of the so-called Captive Nations Week. Putting on the mask of religion he went to a Gettysburg church to pray for the release of those peoples who are suffering under Communist oppression. This was a shameless procedure, which cannot but cause pain to all right-thinking religious people. Ah, the proverb is indeed correct, "Even a rat has a sense of decency, but man has not." How can a man speak the words of the devil and still appeal to religion? When we see such rottenness as this, what can we do but hold our noses and pass by?

(This article is accompanied by a cartoon, copied from the People's Daily, entitled "Eisenhower's Prayer". It shows Eisenhower kneeling in the attitude of prayer, weeping for the captive nations, and his tears as they fall from his eyes change to atomic bombs.)

#### THE ORTHODOX CHURCH IN CHINA

"The New Missionary Review" is a mimeographed bulletin put out by representatives of the Orthodox Church in Oxford, England. In its 14-16 number of 1959 it has some news about the Orthodox Church in China. Two bishops are still functioning there, Simeon Du in Shanghai and Basil Shuan in Peking. In Harbin the only Orthodox Church remaining open is the St. Nicholas Cathedral, although in the suburbs the Monastery of Our Lady of Kazan and St. Elia's Church are also open. When the Church of the Annunciation was closed by government order, Archimandrite Polycarp was interrupted in the middle of the farewell service he was celebrating, and rudely told that the church must be locked at once and the sanctuary lamps extinguished. Great spiritual and material treasures, monuments of the religious fervor of many tens of thousands of Harbin people, have disappeared, and the cemetery where 70,000 Russian Orthodox people have been buried has been desecrated and turned into a public park. The archdiocese of Harbin, which in 1941 possessed 69 churches, served by 75 priests and 25 deacons, has virtually ceased to exist.

In 1956 a Sino-Soviet agreement liquidated the Russian Exarchate of the Far East, and turned over to the Communist Government all Orthodox Church property in Peking except Bei-Guan. According to the agreement the two Orthodox Churches in Peking and Shanghai were to become an autonomous church, not subject in any way to the Russian Patriarch. Now a letter written in 1958 from Peking states that Bei-Guan is to be liquidated.

The editor concludes with this pessimistic observation: "It can safely be assumed that neither the successive consecrations of schismatical bishops in the Roman Catholic Church, nor the forced



the unification of all the other Western denominations into a single Chinese Protestant Church, embarrassing the most conservative Anglicans and the most advanced American sects alike, nor the Sino-Soviet deal over the Orthodox Church in 1956, were designed to promote Christianity in China - quite the reverse. It looks likely that the contemporary Christianity in China is condemned to disappear. This has happened already in the past to the flourishing Nestorian Church in China and to the Latin mediaeval missions. The Chinese Christians are a very small minority, subject to heavy pressure. They are too, in a sense, aliens in their own lands. In Russia or in Poland Christianity has existed for a thousand years, and is so intimately fused with their history and culture that the latter become unintelligible without the former. Nothing like that obtains in China, where Christianity is still an exotic growth."

## TEN YEARS OF COMMUNISM

October the first was celebrated this year throughout China as the tenth anniversary of the establishment of the Communist government, the People's Republic of China. A survey article by Chairman Liu Shao-chi under the title "The Victory of Marxism-Leninism in China" appeared in the October 1 People's Daily, and Chou En-lai wrote on "The Great Decade" in the same daily for October 6. At the same time the Hsinhua News Agency carried a whole series of articles summarizing the ten years' accomplishments in such varied fields as literacy, afforestation, health, opera, etc.

Liu Shao-chi summed up the decade as follows: "In the first three years following the liberation of the whole country, from 1950 to 1952, China successfully completed the task of rehabilitating the national economy, and raised its industrial and agricultural production generally up to and beyond the highest levels ever achieved in Old China. From 1953 to 1957 the Chinese people carried out the first five-year plan, which increased the total value of industrial output by 141%, of agricultural output by 25%, and raised the proportion of modern industry in the national economy from 26.7% in 1952 to 40% in 1957. The fulfillment of the first five-year plan laid the preliminary foundation of China's industrialization. In 1958 we began to implement the second five-year plan. The big leap in the national economy took place in this year. The total value of industrial output rose by 66% and the total value of agricultural output increased by 25% over 1957. On the basis of last year's big leap forward, this year is witnessing a continued leap forward. Compared with 1958, it is planned that this year the total value of industrial and agricultural production will increase by 20%, the total value of industrial output by 25.6% and the total value of agricultural output by 10%. The planned output of major industrial and agricultural products such as steel, coal, metallurgical equipment, electric power generating equipment, metal-cutting machine tools, cotton yarn, timber, grain and cotton, will all fulfill, overfulfill or nearly fulfill their respective 1962 targets originally set in the second five-year plan. China's lightning speed in developing its social productive forces cannot be matched by any capitalist country, and it certainly could never have been dreamed of in the Old China."

He goes on to speak of the various struggles that have taken place within the country as this social transformation was being achieved, and points out that in 1957 during the rectification campaign the Party presented to the whole nation the slogan of "Toppling superstitions, emancipating the mind, promoting the Communist style of thinking, speaking and acting boldly." He refers to the distinction which Chairman Mao drew between the contradictions between ourselves and the enemy and the contradictions among the people, and points out the different methods of handling these two kinds of contradiction. The method for the former is the method of dictatorship, that is, "isolating, splitting up, punishing and suppression;" for the latter the democratic method of "starting from a desire for unity and resolving contradictions through criticism or struggle, so as to achieve a new unity and a new basis." Some Communists had criticized the "hundred flowers" doctrine as being too much like bourgeois liberalism, but Mr. Liu assures them that they need not fear; "the proletariat has the upper hand in every aspect."

Chou En-lai's article covers much the same general ground, of course, but he does add some interesting educational statistics:

Enrollment in educational institutions in	1949	1958
Institutes of higher learning	117,000	660,000
Secondary technical schools	229,000	1,470,000
Middle schools	1,040,000	8,520,000
Primary schools	24,400,000	86,000,000



Both articles have a good deal to say about the improvement in general health conditions, and here their appraisal is confirmed by a speech at the October meeting of the American Public Health Association at Atlantic City. Dr. T.F. Fox of London, editor of the outstanding British medical journal *The Lancet*, has recently visited China, and he reported that Communist China had had tremendous success in preventing disease. He went so far as to say that "the Chinese Communist Party is probably the best instrument ever devised for cleaning up a slum, for instructing its inhabitants in hygiene and for getting everyone immunized." (Dr. Howard A. Ruska who reported this in the October 25 New York Times, adds wryly, "Loss of freedom, however, is a bitter fee to pay for better health.")

The Hsinhua anniversary article on the opera points out how the social status of actors has been raised by the recognition by the Communist Party of the honorable nature of acting as a pursuit. The article on communications claims that highway mileage has increased from 75,000 kilometers in 1949 to 400,000 in 1958, and that inland waterway mileage has more than doubled. "Ships can now sail in the treacherous upper reaches of the Yangtze at night." Civil airlines now cover 33,000 kilometers.

And finally, an article in this Hsinhua anniversary series, published on September 9, tells how much better off Chinese Catholics are under the Communist regime. The article purports to have been written by Archbishop Pi of Shenyang. He claims that in a virtuous China the task of the Church is made much easier. It is now easier to save one's soul. Old vices have disappeared and virtues are flourishing; there is respect for the aged, love for the young and mutual assistance. . . . The clergy and the faithful are devoting themselves enthusiastically to production, for "to work so that 600 millions of Chinese will have food is to fulfill the obligation of loving one's neighbor. . . . The old society used to make us demons, the new one makes us men. It is a joy to live in such surroundings." He refers to the imprisonment of Shanghai Bishop Ignatius Kung as an example of government benignity, for the bishop had been "a traitor to the country and to the church, who had transformed the church of God into a den of thieves."

#### MISSIONARY NEWS

The Rev. T. W. Mitchell, for 41 years a missionary of the Presbyterian Church in the USA in Hunan, died at his home in Santa Cruz, Calif., on October 14.

#### CHURCH NEWS

The British Embassy Chapel in Peking evidently continues to function. Reuter reports that a baptismal service was held there recently, and that 50 people, including diplomats from four nations, filled the pews of the chapel.

Rev. H. H. Tsui has recently resigned as General Secretary of the Church of Christ in China. This was the result of his having been classified as a "bad element" (a category different from "rightist", and usually more leniently dealt with), because of his having been in correspondence with missionaries in the 1950-51 period, and especially at a time when he visited Hong Kong. He has now been assigned to a "Committee on Research" of the United Protestant Publishing House. There are over twenty members of this Committee, and their task is to seek out all historical evidences of corrupt activities by Protestant missionaries and Protestant churches and report them to YM Secretary Kiang Wen-han, who as editor-in-chief will prepare this material for publication. It was originally intended to have this book off the press by October 1, but no word of its publication had been received in Hong Kong as late as October 24.

#### GENERAL NEWS

The Chinese News Service (Taiwan) quotes the Peking People's Daily of September 22 as admitting that communes are meeting with difficulty, especially in Honan, where the first sputnik commune was established a year ago. The Daily says that commune members there criticize the system, saying that it "has obstructed production, lowered living standards, added inconvenience to the public and destroyed family life." In some remote villages, even Communist cadres were advocating abandonment of the mess halls.

Doak Barnett has written a study of *Communist Economic Strategy: The Rise of Mainland China* (published by the National Planning Association, Washington, D.C., 1959, 120 pp., \$2.50).

A nation-wide survey of the spoken dialects current in China is under way, and was said in September to be 91% completed. "The purpose is to devise ways to popularize standard spoken Chinese."

An irrigation system in Central Anhwei, between the Yangtze and Huai Rivers, will when completed furnish irrigation to 800,000 hectares of land. Part of it, bringing water to 33,000 hectares of land, is already in operation.